THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."– PSALMS.

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PARENTAL DUTIES.

On the whole parental duties are perhaps the most neglected of all those which bind life together, and the simple neglect of which tangles the threads of existence, and makes the world the wilderness it is. Were we to search Europe for bad fathers and foolish mothers, we should not go far before our following would be great. The wisest and the most stupid alike fail in this respect; and yet it is a test of men—this fatherhood. "By their fruits ye shall know them." That foolish man and bad sovereign, Charles I., whose character has at times been falsely whitewashed with historical lies, may be well judged from his two sons, Charles II. and James II. Both were hypocrites, both tyrants and legal murderers, both licentious and adulterous, the first with an easier tact, but the second with a profound stupidity, the prey of Jesuits, the tool of intriguers; the two forming a world's wonder of wickedness and folly—fit fruits of Charles I. Charles II. was nineteen years old when his father perished, and, having fought at Naseby, should have learned more than he did from the hard school of necessity. Yet, on the other hand, it would be easy to find bad sons of good parents; there is no lack of sons of Eli, who put to shame the piety of their fathers; and the young Ascanius does not always follow the footsteps of the pious Æneas. As a rule—one, we believe, with fewer exceptions than any other—good fathers make good children. When they fail, it is when they are injudiciously good. We can quite comprehend the behavior of the daughters of Milton, who, it is said, spent the household money on dress, and went gadding about, leaving the sublime blind old poet lonely and at home. Such a thing may have taken place once or twice. The lonely house of a blind Republican, poet, and theologian, statesman and polemic, must have offered few attractions to young women around whom the changed world was seething and dancing in a wild chorus of regained freedom and loosened morality. So, too, we may believe that clergymen's sons of most sects have no particular attraction to theology; but, on the whole, they are well brought up and good citizens. It would be a strange thing indeed if training, which we find so efficient with animals, were not so with men. The universal cry for education would be madness if, as a rule, education

were a failure. But it is not so. We have only to look round on the families of our friends, and to note that, where the father and mother are wise and kind, and know how to combine wisdom with kindness—to know when kindness means indulgence and when it means severity—the children are well behaved, lovable, and easy to govern, and that, on the contrary, where the parents are not, and do not know what we have stated, the children are obstinate, mulish, and often hard-hearted.

A child is a wonderful gift. The first question with many is to know what to do with it. Everywhere—exceptin extra-luxurious and wickedly-rich communities, as in New York or Paris—children are welcome, and a marriage is seldom happy without them; but, welcome or not, they are a prime necessity of nature; and the world exists with its own fecund and ever-productive power a great deal more for babies than it does for rich princes, millionaire merchants, or sceptical and worn-out philosophers. And this is the way to look at it. It may perhaps astonish a grey-headed statesman to think that a baby born in a garret is of deeper value than he; but that its soul is of equal worth, and that its work in the world may be more permanent, there can be little doubt; and there can be none but that the coming generation is even of more importance than that which possesses the earth and with the autumn of the year is passing away.

How then are we to make this future generation worthier than the present? How carry on progress without merely talking about it? How complete the cycle of radical reform, of which we hear so much from the lower forms of members of Parliament, and towards which the cohesion of our sons and daughters will certainly be necessary?

It assuredly does not follow that what one age teaches the next will accept. The contrary is rather the rule. The last generation was all for universal peace, progress, and brotherhood. There was to be a parliament of man, a federation of human kind, and the war-drum was to throb no longer. The present has put down its foot upon that midge, and stamped it to death. The fathers have eaten sour grapes, and the children's teeth are set on edge with popular cries for universal equality and brotherhood; and the middle as well as the moneyed classes are now combined to fight it out on the hard-and-fast lines of political economy and science, as regards pay and wages. Nowhere is this so hardly insisted on as in that land where all are workmen—America. It is probable that the next generation may be somewhat less hard in this feeling; but it will be the duty of all fathers of the middle and working classes to put before their sons some conception of social economy, of the value of money, of what capital can do, and what it can not do. This knowledge would save not only hundreds of lives, but millions of capital, wasted and thrown away. It is very essential to the workers. A recent writer thinks the time not far distant when, through strikes and unions, our industries will have so far collapsed that we shall be able to maintain only twenty million souls instead of thirty-two millions on these islands, and when Great Britain must necessarily sink to the position of Holland. Need we say that the poor and middle classes would feel this bitterly? Our progress or decay, however, does not depend upon International Congresses and uninstructed workmen, but upon the proper education of the young.

To return. Long before the father has a chance of teaching boy or girl, the babe belongs to the mother. And here we feel and know at the outset, that there is an immense want. In spite of mothers' meetings, women's magazines and journals, and the teaching of Miss Nightingale and Lady Burdett-Coutts, the ignorance of the lower and middle classes of women is immense. They do not know how to sew, or mend, or make. They refuse to learn when in service. They will not observe. We have mothers' meetings and Dorcas societies, and it is the ladies that are left to do the work. What one little girl learns is to sit in the gutter, or carry about another little thing nearly as big as herself. Meantime the home is neglected and uncomfortable. We have seen homes—those too of well-paid workmen—

which, through the improvidence and ignorance of the wife, were so dirty and comfortless that one could almost excuse the neglect of the husband. Teetotalers tell us that the public-house is at the bottom of half the crime. We will tell them that a sordid filthy home and an ignorant wife form the basis—a fitting, firm support too—of three-fourths of the public-houses. Who shall teach these mothers?

All mothers, having studied some good home-work on their own health and condition, should learn all about "baby," and begin early with him or her. The more the mother knows, and the more active she is, the less trouble the child will be. It begins to observe early. It will quickly show its nature—which, if healthy, is often a lively and rebellious one. It will fully understand, at from three to nine months old, anger, sorrow, and endearment. A frown at such an age, and a determined look, will do more to educate the child than a flogging at nine years. Watch a child, and it will watch you; its every movement is an education. We often here of men imbibing deceit from their mother's milk. We have very little doubt that babes learn lying and falsehood while mere sucklings. Robert Hall, the great preacher, once found a lady who went out of the parlor with her baby, put on her night-dress, and lay down, to persuade the child to sleep. "Madam," he said, in his sternest tones, "how very awful. You are teaching your little girl to be a liar!" And he was right. A child who measures distance with its hands and educates its feet to walk, is engaged in as subtle operations as the operation of discerning truth from obvious falsehood. What it wants to get, and knows it can get by pretended sorrow, it will. The shortest way to deal with it is by gentle and kind firmness, and instant correction. What the mother wants is a good, kind, and wise child; she will never get such by a foolish indulgence. Many a mother dies spent and exhausted, worn out by mistaken kindness, whilst afar off, a curse to himself and those around him, a slave to petty indulgences and bad and selfish habits which "mamma" taught him, hated and despised by his companions, the spoilt son drivels away his existence.

Mothers should especially learn that goodness and industry are, certainly with children, happiness. Employ them early in little matters. Children wish to be active; cultivate and direct that activity. Be neither too lavish nor too chary of praise; show your pleasure by a look; be quick to notice. Even if your income be two thousand a year, make your daughter, as she grows up, work as well as learn. Activity of body means health, inactivity disease. Moreover, we are not likely to sin by over-knowledge; parents will, or should be, careful to elicit intelligence from their children. Let them early, if possible, learn their own position, and their duty towards others. There is no better treatise for this than the good old Catechism; it is very much wiser and more advanced than Aristotle's *Ethics*, or any one else's ethics who has yet lived. If only partly followed out, it will be sure to make a good and tolerably happy man and woman. We do not say wholly happy. It will be as well for both father and mother not to take too high a pitch about happiness. This world is a world of trial, and is very admirably — indeed, exquisitely — arranged for it. As the Greek epigram has it, "God's mills move slowly, but he grinds every one of us at last exceedingly small." The beautiful illusion of youth must not be spoilt, but youth itself need not believe that a path of roses is the path of duty, and that every hero is crowned and every clever man makes a large fortune. The brighter the hope, the darker the disappointment. Men who wish their children to be good and strong will take care to avoid this.

When the children come into the father's hands—a charming time for a good man who knows his duty, and who loves to direct clear and true young souls—his chief aim should be to inculcate truth and industry. He must not expect, much as a parent's love may desire it, to find his children angels. He may find some extraordinary vices and faults even in well-brought-up and well-taught children. They are probably "hereditaryisms"—on which subject some years ago we wrote an essay. These will break out.

We now know a child aged nine who has a mania for running away from home. This child has been fondly treated and severely and properly dealt with, but is not yet cured. Lying is another habit, often at the beginning merely exercise of a strong imagination and wholly harmless. If not noticed, nor allowed to excite wonder or applause or bursts of passionate anger, this will die down. What such a child wants is to excite attention. We must remember that every child wishes naturally to play the hero, just as a man does. The great secret is to teach him how to play it properly. Others have secretive and other vicious habits, but these are the exception. The greater number of boys and girls are turned out fairly sound and honest, and fit to carry on this work-a-day world. They are creatures

> Not too bright or good
> For human nature's daily food,

but they are nevertheless possible angels. Let the father and mother be familiar and true with their boys and girls, but by no means foolishly intimate. Depend upon it the commandment to "honor thy father and thy mother" is a most important one, and has not yet passed away, in spite of the French Revolution; but to get this honor, which children love to pay, the parents must deserve it. If they are liars and hypocrites, the children will be first to find them out. And such parents must not blame the children. The little people are only too ready to praise their dog and brag of their doll; and do we think that that small passion does not extend to their father and mother? A child's ideal should be always one of its parents. The present age is given to a foolish and lax indulgence of children on the part of the mothers and female relatives; and children's parties, costume balls, and other degrading and tiresome follies, as too often carried out, abound. These are also often absurd shams, wherein the mothers and aunts exhibit their own fondness, and the children are bored to death. In New York the newspapers report that the "shoddy" aristocrats dress their little girls aged seven or nine in jewellery worth thousands of dollars. A true aristocracy, on the contrary, is noticeable for the plainness with which it dresses its children and the order in which it keeps them. There is, beside, too much fuss made about our boys at the large schools; and rich vulgarians trust their children with too much money—but generally at public schools the boys themselves correct this evil. But evil it is. How can a father expect his son to be simple and true when he has been befooled and flattered by groom, tailor, and tutor?

When the great Selden wrote in Greek on the lintels of his doors, "Above all things, Liberty," as his motto through life, he might as well have written "Above all things, Truth," for truth is liberty, and the truth alone can make us free. Let the father set an example of this to his children, and whip lying out of his boys. For we are, in spite of adulteration, a truth-telling and loving nation. Alfred and Arthur, the king and duke who are greatest at either end of our history, were eminent for their love of truth; and every ruin, and every old ship on the waters, from Nelson's *Victory* to the old hulk one hundred and fifty years old in which Captain Cook sailed round the world, attest the truth of our work. Combine this truth with an intense love of industry, and one gets the ideal Englishman, and one whose work will last—whose soul will last, too, and not fly away in Mr. Tyndall's atoms. But to do this we must have parents rather more on the alert than they seem to be at present. To them a noble future belongs, or to them a miserable failure will bring its dark clouds of misery and alarm.—*Family Herald.*

He has hard work who has nothing to do.

THE UNSPOKEN WORD.—The Arabs, who have many good proverbs, have one which is found true, and truer the more experience we have of life. "While the word is yet unspoken," they say, "you are master of it; when once it is spoken, it is master of you."

THE SITUATION.

AS DESCRIBED BY A VISITOR.

From a Salt Lake letter written by Capt. John Codman—who is at present in this city—to the New York *Evening Post*, we make the following extract:—

I see no more reason for appeals to Congress against a majority that happens to be influenced by a belief in the doctrines of a certain sect, than for a minority in Maine or Massachusetts to make the same outcry at Washington against the intemperate temperance men who control the legislation of their States. Indeed the reason is not so apparent for relief from Mormonism, which, whatever may have been its previous abuse of power, does not now exercise the slightest authority over the creed or actions of those citizens of the Territory who do not choose to submit themselves to the rule of the Priesthood. When there is legislative interference with the gratification of a man's appetite for food, solid or liquid, he has a right to which no Utah Gentile can pretend to grumble. But in either case, in this land, where the majority rule, there should be but one recourse—to outvote the party in power that inflicts an imaginary or a real wrong.

I may perhaps be able to throw some light on the political relations of society here. It is generally supposed that the people are divided into two absolute parties—one, that of the Church, unitedly intolerant and oppressive, given to the gratification of their own lusts, and frequently committing murder on persons outside of their own pale, and invariably depriving them of their rights, denying them justice in the courts, and in every way making their life a burden and their very existence precarious. The other party is thought to be equally unanimous in suffering—a quiet, inoffensive and orderly set, who are not allowed "to worship God according to the dictates of their own consciences;" who can get no justice in the courts, and are even in constant danger of assassination. Neither party is as thus represented and understood. The Mormon Church is by no means a unit. Brigham Young is indeed its head, as the Pope is the head of the Church of Rome. In neither case is the supreme authority exercised over the ordinary business of life, The Pope advocates monasteries and convents. but he does not force all Roman Catholics to become members of these orders. Brigham Young preaches the "Order of Enoch," but no one is obliged to join it. For the Roman Catholics and the Mormons, as well as for the members of nearly all sects, a flagrant violation of rules has for its penalty excommunication. Moreover, there are "liberal" Mormons as well as "liberal" members of the orthodox churches. The liberal party, rapidly increasing, is opposed to the Order of Enoch—a species of communism, of which I may have more to say at another time—and it is decided in its intentions to abolish polygamy. But neither party can now be rightfully accused of ecclesiastical, social or judicial oppression over their neighbors of other denominations or of no denomination at all.

On the other hand the Gentile party is divided. There are some good and some bad men in both divisions. But as a rule they may be classed as the quiet and the turbulent. The quiet is, of course the most respectable—composed of persons who have families, and who, having come to reside among this people, do not meddle with or abuse their religion, and knowing very well that the evil of polygamy is dying a natural death, are contented to leave it alone, and not to stimulate it into spasmodic life by their opposition. Their relations with Mormon families, especially those that are monogamic, are pleasant, and they never complain of the injustice of the Church or of the law. In one word, they are not politicians. Again, there are the noisy demagogues—numbering a hundred or two—who find their "rag, tag and

bobtail" in the drinking saloons, billiard rooms and mining camps. It is safe to say that few of them have many "dictates of conscience," and that the inside of any church would be a novelty to them. They are mostly beyond the jurisdiction of all courts, excepting such as they choose to improvise in the mountain cañon, and the danger of assassination is from them and not to them. Yet these rollicking, careless fellows, at the solicitation of the leading "outs," sign all the petitions against Mormon tyranny that are sent to Washington, and specify that polygamy is the great wrong that is done to them! The result of all this agitation has been that Congress, greeted with an outcry from the whole country against the "twin relic of barbarism," has passed a bill through the House, which, being altered in the Senate, leaves polygamy as it was, and taking some of the direction of civil affairs out of the jurisdiction of the people at large, vests the United States Marshal and his deputies with an authority which will be exercised quite as much for the benefit of their own pockets as for the public good. That is the effect of what is left of the famous Poland bill.

A CHRISTIAN PREACHER.

To the courtesy of an unknown friend I am indebted for a copy of a remarkable sermon. It was preached at Manchester, and appears to be one of a series issued at the Meeting House Pulpit, the profit of which series is announced as "for the support of the Combrook Orphan Houses." This announcement is in itself gratifying, and also suggestive as a hint to our popular preachers generally of the way in which the publication of their sermons might be utilized. The preacher who has thus devoted his utterances to the orphan is Mr. William Birch, jun., and there can be little doubt but that in him we have a Christian clergyman. The phrase may sound oddly to those whose experience has not brought them in contact with un-Christian clergymen, but not to the thoughtful, who see that one of the great requirements of the day is a mission for the conversion of Christians to Christianity—that is to say, the awakening of torpid formalists, superstitious devotees, and complacent idlers to a sense of the spirit and requirements of the religion they profess. Those impressed with a sense of the necessity of this mission will be glad of an introduction to a Christian clergyman.

The sermon before me is on "Poverty." It opens with an estimate that of the twenty-two millions constituting the population of England and Wales, one person out of every twenty-five endures the extreme pangs of hunger and misery. This is wholly unnecessary, since, as Mr. Birch tells us, "it is estimated that twelve acres of properly cultivated land will support six persons; and taking for granted that only one-fourth of the globe is fit for cultivation, we come to this fact, that there is sufficient ground to provide sustenance for sixteen thousand millions of human beings, or twenty-fold more than there are living on this earth at the present time. There is enough for all, enough for the rich, and, glory be to God, there is enough for the poor." This being so, our poverty is a disgrace to our country as to others: to the noble lady who weeps at its head, but does so little to remove the poverty and shame under which the land groans: to the nobility, who roll in luxuries, and absorb the resources of the land to their own amusement, careless of the misery of the poor: to the ministers of religion, who "dispute about doctrine for the souls of men, while they forget their bodies," which are "the temples of the Living God:" to the snug pew-holder who thinks he has done his duty when he goes to church regularly, instead of resolving "I will not praise God in psalms in the church until I have made some poor, helpless creature without to sing for joy:" and to the poor themselves, who are reckless and

improvident, and spend so much of their hard earnings in intoxicating drinks. The poor there will always be, but the intolerable poverty of the lower millions is unnecessary, and a reproach and a stigma on our humanity and Christianity.

Having taken a general survey of our neglected duties in relation to poverty, the preacher goes into details on what might be done to mitigate existing evils. The spare labor of the towns might be drafted off to cultivate the waste lands of the country. But then the landlords must prefer the welfare of the poor to the preservation of their game. "For the preservation of game there are fifteen millions of acres used, which, if properly cultivated, would find direct employment for eight hundred thousand people, and indirectly for eight hundred thousand people more. If properly cultivated, the land used for the preservation of game would yield us an increased income of one hundred and fifty millions of pounds a year! Two hares eat and destroy as much as one sheep, and every pair of deer displaces fifty sheep, four head of cattle, and one family! And the rich will turn the poor out of their cottages to find them the means for sport, while they come to the large towns to starve. Are these the privileges of the Peers?" The labor which cannot be utilized at home should be made available by emigration. Meanwhile the poor may do much for themselves. They may forswear the terrible drink. To this Moloch we in 1872 sacrificed nearly one hundred and twenty millions sterling; and in the year ending March, 1873, we expended one hundred and thirty millions of sovereigns in this sea of alcohol! It is estimated that there are sixty thousand premature deaths annually in consequence of the use and abuse of intoxicating liquors. With a quarter of this money we could found societies to provide handsomely for widows and families left desolate, and such societies ought to abound. They would raise effectual barriers against poverty. Another barrier should be found in the determination of the young affected with consumption, or other hereditary malady, not to marry. The duty of education must be insisted on as another means of helping on the better times, since "the men of the future who are to succeed are the men of educated brains."

Other points are discussed all to the same end, and all practical. There is no nonsense about this preacher. He is terribly, painfully in earnest. There is no doctrinal hair-splitting. He has but one object—that of doing good. "Enthusiasm for humanity" epitomises his doctrine as it did that of the Founder of Christianity. He sees the terrible condition of the poor, the national crime of Poverty, and urges, entreats, suggests, and does all that man can do in the way of its mitigation. The sermon ends with a comparison of the gulf of poverty with that gulf in the Forum of old Rome into which Quintus Curtius leapt, and with the appeal: "O ye men, come, descend into the gulf of poverty, and lift up the people. Bend down your shoulders, stretch out your hand, open out your loving hearts, and let these poor men and women be raised to the righteousness of God, and to the peace and felicity of heaven."—*Budget.*

INDIAN PROPHETS.—A strange though not a novel phase of the Indian question is that two prophets have arisen, each of them in regions far remote from the other, preaching that the Indians should have no further intercourse with the whites and missionaries, and that, though few in number, they shall again possess the land. Smohalla, the Oregon prophet, urges the Indians to live upon no reservation, to accept no bounty, to enter no church or school or house of prayer, and to be in no way lured from the habits of their forefathers. Already he has a compact and powerful band who believe in his doctrines and try to live up to them, though no attempt has been made to carry out the extermination of the whites, which he also preaches. A similar prophet has arisen among the Comanches of Arizona, who tells his people that he has had a interview with the Great Spirit, who said that the Indians who were adopting the mode of life of the whites were going down the hill fast, as regarded population, and that the Comanches would do the same, should they too become civilized.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, OCTOBER 27, 1874.

THE CAUSE.

The Great Work in which the Latter-day Saints are engaged, is indeed a glorious *Cause*—"a marvelous work and a wonder." Dark indeed must the mind of that man become, who, after tasting of the good word of God, and the genial fellowship of the Saints, sinks into the cold and deep mire of infidelity,—withdraws allegiance from the Savior, and ceases to hold communion with His Church. Truly did Jesus say, "If thine eye be single thy whole body shall be full of light," which shall shine brighter and brighter unto the perfect day. Every encouragement is held forth in the Scriptures of divine truth to the humble followers of Christ. Blessings inconceivably great are promised to the faithful,—to those who endure in well-doing to the end. As it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

Let every Saint exclaim,—Thou, Lord in heaven, art my God and my Savior; I will consecrate my life to thy holy cause. His yoke is easy, and His burden is light. His Spirit is ever whispering, "come unto me all ye that are weary, and heavy laden and I will give you rest." We cannot be too much devoted to the upbuilding of His kingdom. Is it possible that we can do too much for Him who has done so much for us? By His precious blood we shall be redeemed, if we apply it to our souls through the ordinances of His Gospel, and faith in His divine mission. Obedience to the Gospel will cleanse the sinner from all unrighteousness. Faith and good works will make the Saint of God perfect. We are living in a momentous period. Beloved Saints, be up and doing, work while it is day, and make your calling and election sure. Warn your neighbors—the Lord's arm is stretched out still.

Ye Elders of Israel, cry aloud and spare not! Now is the accepted time—now is the day of salvation! Testify of what you know,—of what the Lord is doing in the earth. Remember it is the *Cause* that you are laboring for—the cause of Christ—of God the Father, of past, present, and future generations. This is a great Dispensation,—a time of faith—a time of works of justification—a time of blessing—a time of saving souls—a time to gather all things in one—a time to listen to the voice of the Holy Ghost—a time to commune with Jesus Christ—a time to receive revelations from the God of heaven, our Eternal Father. Glorified Spirits are aiding us in the holy cause of truth. The Church of the 'First Born' are continually praying before the Throne for the welfare of Zion. Let us make the world hold up its head in light.

Yes,—whatever may happen to mar our peace—whatever may obstruct our onward progress—whatever may interpose to thwart our designs—whatever accidents may occur in our daily walks inflicting pain to body or mind—whatever transpires to scatter bright expectations—whatever opposition we may encounter in spreading the work of man's regeneration, if it be even unto bonds, imprisonment and death, let us firmly adhere to the cause, and hold on to the "Rod of Iron." Everlasting lives are promised to those who endure faithful to the end. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Enrich yourselves with a perfect knowledge of the genius of the Work of the Lord. Thoroughly digest the principles of the Everlasting Gospel of the Only Begotten—Christ the Messiah. Have implicit confidence in the wisdom and power of the Almighty God, of Joseph and Hyrum. For His arm is not shortened that He cannot save; and His word shall accomplish that for which it was sent forth; it shall not return unto Him void. Our great and holy calling is to prepare the way of the Lord, for the day of His appearing draweth near. Not many years hence the truth shall triumph and the salvation of Zion shall be accomplished! E. H.

ABSTRACT OF CORRESPONDENCE.

Elder Peter Sinclair writes from Dundee under date Oct. 17,—"I am well in body and spirit, and laboring with satisfaction under the direction of Prest. D. McKenzie. I had the pleasure of baptizing five persons here in Dundee this week; am pleased to report the Dundee Branch in a very lively condition. We emigrated two persons with the last company. I have increased the sale of the STAR and JOURNAL, and hope soon to have a further increase." Also of Oct. 19th,—"I had the pleasure of baptizing six persons last night, over thirty of our friends present. The Saints feel well; the Priesthood are wide awake to their duties; prospects good."

Elder James Williamson writes from Salt Lake City, Utah, Sept. 28th,—"Although we had considerable head winds, and most all the passengers had a spell of sea sickness, yet we had a good time while crossing the sea. After being organized, we had prayer meetings morning and evening, and on one occasion we had a testimony meeting, such a one I do not remember having attended, the Lord was with us by his Spirit. We held two meetings on Sundays. The officers were very kind to us, and gave us credit for being the most orderly and cleanly people that crossed the sea with them, and said we not only preached good doctrine, but practiced it also; they attended our services. We had considerable work with our baggage at New York, in handling and getting it to the railroad train. Our journey by rail was a very good one, the scenery beautiful. One night we had a very heavy storm, one bridge was washed away, which detained us some hours; another start, and then across the plains. I could not but reflect upon the thousands of starving families left behind, and so much land wanted cultivating; and of the patience and faith of the Pioneers of this country, and of the comparative ease in which we traveled, caused my heart to rejoice. We arrived at Salt Lake City about 3 p.m., Sept. 23rd, and were met by many friends, far beyond expectation. A

number of the emigrants were taken to the house in the Tithing Yard, wherein an abundance of food was provided. We are now comfortably located—have an abundance of fruit, can gather it from our bedroom window, we can have more than we know what to do with. This is a delightsome country, and is intended for Saints in very deed; half-hearted Saints had better stay where they are. I can realize that this is the Lord's threshing floor, and would advise all to live their religion before they start, and make up their minds to improve. I have attended meetings at the Tabernacle and at our Ward House, and we are going to be re-baptized on Sunday next.

CORRESPONDENCE.

SWITZERLAND.

Bern, October 14th, 1874.

Prest. J. F. Smith.

Dear Brother,—Having just returned to Bern, I take pleasure in communicating a few items to you. I suppose you received my letter from Rotterdam, containing the information about the lost luggage. After leaving Rotterdam I made my way through the Netherlands, and Rhein-Prussia to Carlsruhe, (Baden) where I visited some Saints and held a meeting with them, giving them instructions as the spirit dictated. From thence proceeded to Inx, a village in the north of the kingdom of Wuertemberg; where brother Theurer baptized a family some time in May last. Here I preached and bore testimony to a number of people, and found it wisdom to ordain brother G. Angerbauer, an Elder, and put him in a position to administer in the holy ordinances of the Priesthood; he is a promising young man, and I think may do some good in that locality. From this place I went to a southern or rather central part of Wuertemberg, as I had some addresses to people residing in that locality; made the acquaintance of a number of good people belonging to a society called the German Temple, whose main object is to gather to Jerusalem or Palestine, to prepare themselves for the second advent of our Savior. I was well received as also my testimony, and I hope and trust that the Gospel seed sown may take root and grow unto perfection. The name of this place is Hörschweiler, a village in Oberamt Freudenstadt.

In Ravensburg, near the south-eastern extremity of Wuertemberg, we have a small Branch of eleven members; in this place I baptized one person, held a meeting and organized them into a Branch; gave them timely instructions, and encouraged them to oneness and faithfulness, advised them to hold meetings, as they had not done so hitherto.

I learn that in Wuertemberg and Baden they enjoy religious liberty, that all sects are tolerated and to a certain degree sustained by law, and I can see nothing to hinder our Elders from going to work in those countries, proclaiming the Gospel of Christ and gathering out the blood of Israel. I was also in Munich (Bavaria) and vicinity, as we have a few scattered members there, but the laws in that country are very strict as regards religion and anything that is done there has to be done secretly. There has been a small Branch of the Church in Munich some years back, but some are emigrated, and others have scattered abroad, so that there is but one family of Saints left in that city. I have supplied them with books and advised them to work carefully among those that are willing to read and hear the words of eternal life, and by occasional visits from Elders, assisted by this family, something may be done even under these circumstances, for diligence and perseverance will accomplish a great deal sometimes.

Returning from Germany I visited some of the Branches in East-Swiss; Elder F. Theurer is laboring faithfully in that part of the mission; he tells

me the meetings are well attended and the inquiry after truth is on the increase. Elder J. J. Walser is laboring diligently in the Office here, visiting occasionally neighboring Branches. Brother John Schiess is laboring as traveling Elder in West-Swiss; he reports success and plenty of work.

In a day or two I intend to go west to visit the Branches in West-Swiss.

Elder Jacob Zundel arrived here last Thursday; he has suffered a little from a cold, but is nearly recovered and is in good spirits: he will start for Germany in a few days, to try to labor among his kindred and old friends in the vicinity of Studgart.

Praying God to bless you and the brethren with you, I remain yours in the Gospel Covenant,—

J. U. Stucki.

WHO ARE THEY?

A favorite theme with the members of the crusading ring, in their noisy mouthings about the "Mormons," is the semi-bondage in which they say the latter are held by their leading religious men. By these slanderous crusading bigots the "Mormons" are called serfs, which aspersion, however, the people to whom they direct their vile abuse can justly hurl back in the teeth of their calumniators. It is they who are the serfs and not the "Mormons." The latter are, so far as their religion is concerned, a free people, but the crusading ring, composed of carpet-bag Federal officials, needy and unscrupulous adventurers, and a general scum from mixed communities abroad, are seeking to crush out that freedom. One of the grandest proofs of the "Mormons" being a free and conscientious people is the virtuous tenacity with which they cling to their convictions of right, the virulent opposition brought to bear against them to the contrary notwithstanding.

The crusaders fondly hope that their nefarious efforts to crush out the "Mormon" people will meet with eventual success, but although they may possibly seemingly flourish for a while, they will ultimately be utterly discomfited and their plans will meet with unqualified defeat. Before "Mormonism" could be crushed out of existence, the life's blood of every true Latter-day Saint would moisten the soil, and they are, thanks to the living God, numbered by thousands; for life without the glorious freedom of worshipping the great Creator according to the light of conscience, is not worth having, and those therefore who think the "Mormons" are going to give up their religion because of persecution, had better disabuse their minds of the fallacious notion.

It is not the "Mormons" who are the serfs in point of fact, but their accusers of the crusading ring. We know of sub-officials among them who, to the best of our information, dare not risk incurring the displeasure of the ring by giving a decision anyway favorable to the "Mormons," when law and justice are on the side of the latter, and it almost invariably is, and even when those officials happen to be so minded. When they chance to appear to lean that way, they are badgered and abused by the more rabid members of the ring, and insulted by accusing statements, in the crusaders' organ, with being bribed by the "Mormons," and they succumb to these influences, to which they are the slaves, dictated in their official and other actions by hard task-masters, whom they dare not displease. Talk about liberty indeed; such fellows do not know the first principles of liberty, and it would not be amiss for them to take a few lessons in that direction from the "Mormons," for they are contending against avowedly "aggressive" judges, placed to preside in their courts, and others, who are seeking to invade the sacred precincts of their religious rights. It is only freemen, and not serfs, who can stand true to their convictions of right against determined and persistent opposition, while it is the serf who sacrifices his sense of

right and justice on account of the pressure of a lot of fanatical and unscrupulous crusaders, who seek to annoy, persecute and annihilate an unoffending and innocent people.

We repeat that none need lay the flattering unction to their souls that the "Mormons" are going to give up their religion or any portion thereof. Our colors are "nailed to the mast" and will not be taken down. With us it is "Mormonism" in its entirety, nothing short of that, and religiously we neither want nor need anything more, and to that we have a perfect and inalienable right, under the glorious constitution of our country, which demagogues and carpet-baggers are seeking to virtually tear into shreds. That irreproachable instrument, in its original purity, guarantees unto all life, liberty and the pursuit of happiness, and if in that pursuit the "Mormons" pursue the path pointed out by "Mormonism," which is the Gospel of the Redeemer, none have the constitutional or legal right to say to them, "What do ye?" The position is clearly and sharply defined, and need not be misunderstood.—*Deseret News.*

IRON ORES IN UTAH.

Large deposits of iron ore are known to exist in various portions of Utah, and in some instances rival the celebrated silver mines of that Territory in their importance and extent. The ores found are principally hematite and magnetic in character, and frequently are found to assay from fifty to sixty per cent. metallic iron.

The most prominent and extensive iron deposits that have been as yet discovered in Utah Territory are in Iron County, in the vicinity of Iron City, and Iron Springs, about 240 miles from Salt Lake City, in a southwesterly direction. These deposits are situated on the Iron Mountains, and are seen in the form of immense ledges, standing nearly vertical, along the lines of which solid ore is exposed in distances varying from 300 to 1,500 feet in length.

Iron ores of a fine quality of hematite have been discovered in Stockton, or Rush Valley mining district, situated in Tooele Valley, about fifty miles distant from Salt Lake City. This district, which contains a great many valuable mines producing argentiferous galena, is also destined to be successful in one branch of iron mining, and cannot fail to prove the best smelting locality in Utah, for several reasons. The iron ores are superior to the Wyoming hematite, which is imported at a cost of from $16 to $20 per ton in Salt Lake City, and can be delivered at the smelting works for less than $14 per ton. These ores exist in sufficient quantities to supply all the surrounding districts at a far less cost than the imported material.

Iron has been discovered in large quantities in the Castle Valley region, about 150 miles distant from Salt Lake City, in a southeasterly direction. The term Castle Valley Region is common to a certain portion of the Green River Basin, and comprises a large tract of country lying south of the Roan, or Little Mountains, a spur of the Wasatch Range, and is situated in Sanpete and Sevier counties. This section of the country is very little known, as it has been until lately an almost unexplored region.

Iron has been discovered in the Adams Mining District, situated in City Creek cañon, in Salt Lake County, about ten miles northeast of Salt Lake City. The Adams was formerly embraced in the Hot Springs District, of which very little notice was taken until the discovery of very fine ore, in the spring of 1873, created quite an excitement, when the present district was organized. Argentiferous galena and some milling rock, carrying a per cent. of gold, were the discoveries that created the first sensation, but from all indications it can be rendered a very successful iron mining district. During last season a shipment of several tons of fine iron ores, were made

from this district to Salt Lake for flux.

Iron has also been found in the Columbia mining district—a district that is almost unknown on account of its remote situation, being distant from the line of the Utah Southern railroad nearly forty miles. Several mines have been opened which contain almost inexhaustible quantities of fine hematite ores.

Iron exists in considerable quantities in Antelope mining district, situated on Church Island, in Great Salt Lake, about eighteen miles distant from Salt Lake.

In Box Elder district, opposite the city of Corinne, only two miles distant from the line of the Utah Northern railroad an immense body of iron has been found in the Idaho mine, and it has also been discovered in more or less quantities in a large number of other mines.

Oxides of iron exist in Tooele Mining district, situated east of Tooele Valley, about forty miles from Salt Lake City. Iron has been discovered in large quantities in Ogden cañon, only six miles from Ogden City, the junction of the Union Pacific and Central Pacific railroads. There is no more favorable locality in Utah for the successful manufacture of iron than in Ogden City, and the Union Pacific railroad has decided, we believe, to locate its rolling mills here.

Blow Out Mountain is situated two miles north-east of Iron City, in Iron County. This mountain is 1,650 feet east and west, and 1,250 feet north and south, and 400 feet high, and is composed of solid iron ores. The western half is hematite, the eastern half magnetic, and the ores are of the best and purest quality. The formation on the eastern base is limestone, and on the north granite, indicating a true fissure vein. This is beyond question a remarkable and extensive iron deposit. The very best of fire clay exists in the vicinity, which has been tested and proved to be A No. 1, which can be used for constructing furnaces. Immediately south of Blow Out Mountain, about two miles distant, there exists a large coal bed, which contains a well-defined vein of seven feet in width. Within the spaces of five miles are found six different classes of iron ores, fire rock, fire clay, lime, first-class sand for mouldings and coal for fuel, which constitutes all the requisites for the cheap and successful manufacture of iron.

Important discoveries of iron have also been made in Mineral Point Mining district, which is situated in Cache County, in the northern part of the Territory, about seventy-five miles distant from Salt Lake.

Iron has been discovered in large quantities in Skull Valley, situated in Tooele County, east of Tooele and Rush Valleys, and lying between the Oquirrh and Cedar ranges of mountains, about fifty miles distant from Salt Lake City. Black Mountain, situated about two miles east of Hooper's Ranch, contains large deposits of mineral, apparently of a superior quality. In all probability, future developments will prove this locality to be one of the principal iron producing districts in that portion of the Territory.

From all the knowledge we have before us, Utah seems destined to rank among the important iron-producing districts of the Union, and only awaits sufficient means of transportation.—*St. Louis Railway Register.*

SANDWICH ISLANDS.

By a letter from Elder John A. West, dated Laie Oahu, Hawaiian Islands, September 14th, 1874, we glean the following items concerning the visit of Prince Leleiohoku to Laie, during his tour around Oahu.

We expected a party of fifteen or twenty with the Prince, but when they arrived there were, besides his royal highness, twenty of his particular friends and thirty soldiers. We welcomed them by the usual salute—hur-

rah—which rang from the assembled crowd. After going through the usual routine of introducing, the party partook of a sumptuous supper. Among the dignitaries were Mr. G. Cummings, Chief Officer; Mr. Mires, Primate Secretary; Mr. Judd, Master of Colors; Hon. Henre Kahanu, a member of the Privy Council, Mr. Wood and several others.

After supper was over by the request of the Prince, lights were arranged so as to reflect upon the beautiful green yard in front of the house where the native dancers took their position and went through the various styles of dancing, among the natives, accompanied by music.

I conversed with the prince in relation to the Book of Mormon, and the rise and progress of the Church of Jesus Christ of Latter-day Saints, which he listened to with much interest. After breakfast the following day at the request of the Prince the people assembled in our meeting house which was pretty well filled, where he addressed them for ten or fifteen minutes, taking for his text *E hooulu ka Lahui* (To increase the multitude.) After His Highness got through he requested me to speak, which I did, putting my trust in the Lord. I told them that the Book of Mormon was the word of God to man on the earth, and it gave a history of their forefathers, and if they would hearken to the words of the Book, not many generations would pass away before they would become a "white and delightsome people," and that they must be true to themselves with a close observance of the laws of God, in order to carry out the desire of their young Prince.

After the adjournment of meeting the party were soon in their saddles and galloped off with cheers and waving of hats.

The party seemed pleased, as well as ourselves, with the visit.—*Utah County Times.*

AN ANCIENT RELIC.

At Rockford, Ills., a party of gentlemen interested in the early history of America, made an important discovery relating to the works of the Mound Builders, the remains of which are so abundant in the Mississippi valley. Work was commenced on a large mound about 32 feet in diameter and 8 feet in length. After four hours' hard work in the heat and sun the company were rewarded by finding a smoothly polished gypsum-tablet, covered on one side with mysterious characters, which were, and still are as unintelligible to all the members of the Rockford party as Sanscrit or Lybian. The tablet is two inches wide, three and one-fourth inches long, and one-fourth of an inch thick. At the centre of the top is a curiously wrought face, surrounded by what appears to be rays of light; beneath, and running nearly to the bottom, is an upright bar, supported by a cross-bar; at the left upper corner is the form of a coiled serpent; beneath this is a triangle, another serpent, a lizard, and what appears to be a burning taper. These figures stand in a line, one above another. In the right hand upper corner is a character resembling the letter U; next a dagger shaped character, under which is a fishes head, next an elongated circular character, with a dot in the center, and a continued stroke from the upper left elongation; next under this are four bars, crossing each other at alternate angles; under this is the last figure, that of a well formed fish, making fourteen distinct figures in all. The edges are bevelled and traced. This was found about eight feet below the surface of the mound, and directly under it was found a number of spear points, stone axes, or hammers, and various other relics, including what appeared to be the remains of human bones. Two other mounds were opened by the party, in which human bones were found, but no relics as valuable as the one described.—Burlington *Gazette.*

UTAH NEWS.

From the *Deseret News*:—

PASSED HIS EXAMINATION.—The following telegram was received by President Brigham Young a day or two since: "New York, Sept. 24.—*Brigham Young:* Your son Feramorz passed the examination at the naval academy today; he will enter the school to-morrow. He feels well.—W. C. STAINES."

The above, we consider, is highly creditable to the Professors of the Deseret University, of which institution the young gentleman alluded to in the telegram was a student.

LAWLESS CARPET-BAGGERS.—Tooele County, Utah, has had a Grant administration forced upon it by Judge McKean. Under the laws of the Territory, none but taxpayers can hold office. The carpet-baggers and Federal officials, in entire disregard of those laws, nominated a ticket of hungry grabbers, and repeated until they had a majority. The grabbers could not even give bonds for the honest performance of their duties, and the taxpayers closed the doors of the court-house to them. But an injunction from McKean proved an open sesame.—*N. Y. Sun.*

PROGRESS.—The United Order tannery at Farmington is now so far advanced as to be ready for the roof. The material for the construction of the tannery vats is also ready, a quantity of hides and bark is on hand, and the prospect for commencing operations soon is altogether very good.

SALMON EGGS.—Mr. Livingstone Stone, the somewhat famous and successful pisciculturist, telegraphed to Hon. A. P. Rockwood a few days since that he had sent the latter 150,000 salmon eggs, which were to have reached here yesterday, and we presume they were received as anticipated. Mr. Rockwood purposes placing some of the eggs in the ponds on the fish farm, and some of them in the public streams of the Territory. Mr. Stone is now in California.

From the *Salt Lake Herald*:—

CARRIAGE DRIVE.—Certain streets of the city are to be repaired and put in order for a carriage drive. The road will go north from the Townsend House to Mr. N. Groesbeck's residence, First North Street, and thence west to Agricultural Park, about a mile and a half in length. It passes through a pleasant portion of the city, and besides being convenient to the business part of town and the hotels, it is comparatively retired, so far as the noise and bustle of street traffic are concerned.

PRESIDENT YOUNG'S HEALTH.—To correct the false rumors which are being circulated throughout the city, we will again state that President Young is fast regaining his accustomed health. Since he commenced to recover from his late severe illness his health has improved daily, and all reports to the contrary are incorrect.

MORTUARY.—Sexton's report for September; Males, 27; females, 18; of these, adults, 17; children, 28. Causes of death as reported: Teething and bowel complaints, 12; fevers, 4; whooping cough, 3; canker, 3; liver complaint, 2; old age, 2; brain disease, 2; effects of injuries, 2; lung disease, 2; child bed, 2; consumption, 2; convulsions, 2; heart disease, 1; marasmus, 1; chronic asthma, 1; spinal meningitis, 1; erysipelas, 1; killed accidentally, 1; not reported, 1. Total interments, 45.

A WONDERFUL MAN.—It is the case with the average attorney that on the trial of a cause in which he is employed, it requires his entire attention to take care of his client; and a judge on the bench has all he can do attending to his own business; but Judge McKean can both preside in his court and argue the case for one of the parties just as "easy as falling off a log." Mighty man! Wonderful mind! Astonishing Judge!